

184



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Foreword

THE November issue of the CHRISTIAN EDUCATION MAGAZINE is the second number to be devoted to our work in the State schools, the first State Schools Issue being that of February, 1927.* In the February, 1927, number the work in the State institutions was presented from the viewpoint of the Board of Education. It sought to give the history of our State schools work, an explanation of the Wesley Foundation idea, and surveys of the Wesley Foundations of the South. In a word, the Board of Education was simply explaining to the constituency of the Church the program which the Board is seeking to effect in the State schools. This number is of a slightly different nature. The work is presented from the standpoint of the field itself. The student pastors and other workers are speaking through the pages of this magazine to our Methodist people, giving their impressions, their reactions, and their recommendations after direct contact with the students. In this way we hope to bring our people face to face with the work which they are supporting. This somewhat personal touch with the student pastors will give us a clearer view of what is

* In the offices of the Board of Education is a large supply of the February, 1927, number of the CHRISTIAN EDUCATION MAGAZINE. Copies of this issue may be had upon request.

being undertaken on our State school campuses than any other type of report.

Section I, is entitled "The Student Pastor and His Preparation." These articles, written by the student pastors themselves, indicate to us something of the spirit of the men and women who are carrying on our work. Their very earnestness and seriousness cannot fail to arouse the utmost respect for them and for the program of religious education which they are seeking to effect on our college campuses.

Section II, entitled "Findings of the Student Pastors," gives the conclusions of our student workers after they had met in Junaluska and in Memphis to discuss their common problems, exchange experiences, and lay more effective plans for the future. Here we get further insight into the minds of our student pastors.

Section III, "Gleanings from the Year's Harvest," presents interesting information concerning different phases of our student work. Our constituency have asked such questions as these: "What has been the attitude of the faculties in the State schools toward our religious program?" "What relation has the student pastor to the pastor of the college Church?" "What type of work among the students is found most effective?" Here the student pastors themselves bring answers to these questions.

Section IV, is devoted to "Statistical Summary and General Survey of the Year's Work."

Section I
The Student Pastor and His Preparation
Academic Preparation of the Student Pastor

BY REV. C. B. HARBOUR, UNIVERSITY OF GEORGIA

INTRODUCTION

THE work of the student pastor is very fascinating. It is also rather difficult, because the student is thinking and thinking boldly and critically. It is always somewhat risky to deal with anyone who thinks, because it requires thinking. Furthermore, the student is passing through the fervid period of the positive, absolute, clinch fist certainty. He is very emphatic and conclusive in what he thinks and says. And generally, he is rather "hard-boiled" toward conventional thought. But with all he is genuinely human, intensely interesting. All we need to do is to understand him, to have a clear conception of the problems that perplex him, and to know something of the nature of the environment that encompasses him; in short, to appreciate him.

I

THE NEW RENAISSANCE

The truth is, the student is now living in the period of a new renaissance. The discoveries and inventions of the Italian renaissance have been equaled at least in some cases and, if possible, far surpassed in others during our own period. The renewed zeal for philosophical and theological thought in our day also equals or surpasses the fearless endeavor in this field during the early renaissance.

All this has a very important and direct bearing on the mind of the student. Certainly, we may be assured of the fact that he is wide-awake to what is happening. At times, however, he may become confused; nevertheless, with gleeful audacity he plunges into the high tides of new thought and new ways of thinking old thought and rides them until they crash, if necessary, through the conventional barriers of the past day. In

the days of the Italian renaissance, the scholastic hospitals were overcrowded with shell-shocked patients gathered from the fields of conventional theology. The question of the students of those days were withering and shocking indeed, shocking to the conventional religionist.

II

NATURE OF THE STUDENT IN THE LIGHT OF THE NEW RENAISSANCE

The questions of the students of the new renaissance are no less shocking to the established order of theology. Possibly conventional theology ought to be shocked, at least once every two centuries. By the end of such periods the Church has developed generally a Holy of Holies based on overstressed creeds and dogmas and insufficiently stressed Christ. And on the curtains of the Holy of Holies is an inscription, "non plus ultra." This is a warning to the inquiring mind. But it is more than a warning. It is a challenge, and such challenges are accepted sooner or later. Antiochus IV will draw the curtains back, rush in on his steed, rear and pitch, dash out again, and shout to the world of Jewish conventional theology: "Your dogma is false! I didn't drop dead!"

That is what the student of to-day is doing. He is saying to conventional theology, "Your creeds and dogmas, as such, are not the source of life, of salvation." But unlike Antiochus IV, in so expressing himself, he is neither irreligious nor irreverent. He is not necessarily less pious than the student of the past generation. He is simply more responsive to naked reality and less responsive to sanctified tradition. Authority in religion for him must spring largely from his own experience in relation to Jesus Christ and not in relation to conventional theologians.

The problem is, How are we going to meet his needs and answer his questions? In this attempt there is a wrong way and a right way.

III

MEETING THE NEEDS OF THE STUDENT

Let us first consider the wrong way. A few years ago the late William Jennings Bryan delivered a characteristic address on Science in one of our Southern universities. At the end of the address one of the students expressed a desire to talk with him about Science and the Bible. Waving his hand toward the student, Mr. Bryan exclaimed: "You must take either the one or the other! The two do not mix!" a false alternative.

In the December number of the *American Magazine*, a certain editor relates one of his early experiences in a Sunday school class. He asked a question that suggested doubt in the literal truth of one of the Old Testament stories. His teacher heroically shouted: "Infidel, infidel!" He silenced the young man. He saved the faith! But the youth of our day, certainly the college student, will not be squelched.

To say the least, this is the wrong way to approach the open and inquiring mind of the modern student concerning religious questions. Audacious as the questions may seem, the student, nevertheless, is earnest in his effort to know the truth. And the would-be leader must give a more intelligent answer or else be dubbed an ignoramous or an intolerant bigot. In which event his influence is gone, and ought to be.

The right way, if we hope to win the student, is to listen patiently to his questions, and then answer them as sympathetically and wisely as we know how. It is at this point that the student pastor will meet his supreme test. When a student fires a religious question point-blank at him, how is he going to answer it?

Well, he has this favorable advantage, he knows in advance that the question is almost certain to come from one of the principal theological schools of thought of his day. Now, we have always had different schools of thought. There were the schools of Hillel and Gamaliel, the conservative and the liberal. There were the schools at Jerusalem and Alexandria, again the conservative and the liberal, especially as relating to the question of

resurrection. Then, to jump a long period of time, we had the "old light and the new light." And now we have the modernists and fundamentalists. And lest we become discouraged, J. A. Hodfield, in his little book "Psychology of Power," assures us that we shall have such schools in the future. The next, he states, will be based on philosophy, the present being based on biology. Now philosophy readily shades off into metaphysics. And when we enter this realm of thought, like the negro preacher in the book of Revelation, we shall have the time of our lives. We can say anything and nobody can refute it, not even ourselves.

Yes, there have always been schools of thought and will be in the future. The student pastor will be best prepared then, when he is thoroughly familiar with at least the fundamental principles underlying the old and new theological schools of thought, without being committed completely to either the one or the other. Such a position is wise, for the simple reason that no one school of thought has ever had a monopoly on truth. Truth lies somewhere between and beyond the two, and this happy medium plus, can be effected without losing strength. Indeed, it will be the source of strength. Durant, however, in his "The Story of Philosophy," complains that Aristotle failed in his ideal man. He was too unreal, too weak, worthless. But certainly Paul didn't fail when he attempted to unite the conservative idea of resurrection taught at Jerusalem with the liberal idea taught at Alexandria. The result of his magnificent effort, the happy medium plus, is found in the fifteenth chapter of First Corinthians, which is literature's greatest classic on the idea of immortality.

Christ, of course, is our supreme example of a perfect union between the indispensable in the old and the eternal in the new. From this union not only issues genius, but divinity, Saviourhood.

True leadership, therefore, demands that the old and the new be kept close together. In the pecan tree the old wood of last spring provides the blossom, while the new wood of this spring furnishes the prospective nut. Valuable fruit, new creation, is

the result of this close proximity between the old and the new. Certainly, this is always true in the realm of theology. The student pastor cannot afford to join the one school of thought or the other, since the truth that he needs and the truth that the student is seeking lies between and beyond the two. If he does commit such an unfortunate error, he just might as well write "finis" over his influence, and especially so if he joins the ultra-conservative school of theology. He will be like Ephriam, who was joined to his idols, worthless as a religious leader on the campus and even back in the old home Church. Truth is progressive, never static. Perfect truth, then, is always in the future, never in the past.

So far only the theological preparation of the student pastor has been mentioned. Apart from this he should have an A.B. degree and at least two years of graduate work, which may include his theological preparation. Of course, a possible exception to this would be in the service of him whose personality borders on genius. But since the most of us are not in this class, then an A.B. degree, and at least two years of graduate work, should be required of him who seeks to labor among students. Even then, success is not certain. Prudence, tact, in short, good common sense, which perhaps is very uncommon, are also very necessary parts of one's preparation for this work.

We may sum up our thought as follows: The student pastor must have a thorough knowledge of the student's mental environment. Barring genius or near genius in personality, he should have an A.B. degree with at least two years of graduate work. His theology must lie between and as far as possible beyond the theological schools of thought of his day. He must be actuated by practical common sense. And, last of all, he must be in genuine sympathy with the youth of his day.

These qualities combined in one man will make of him a valuable leader for students.

ATHENS, GA.

The Student Worker and His Experiential Preparation

BY ELSIE ELLEN MOORE, FLORIDA STATE TEACHERS' COLLEGE

THE student worker upon the college campus to-day is faced with many problems; but regardless of the nature of the problems before us, we do well to take time out and learn some very important lessons from the Master Teacher. Since we are all professing Christians, it is hardly necessary to say that it is our aim to follow in his steps. Therefore, it may be of great profit to us to stop *going about* for a few brief moments to check up upon our lives and see how he worked with people and how his life was daily sufficient for the demands made upon him.

First of all, as we read the accounts of Jesus's life, we realize that he loved people and he understood them. The man or woman to-day who does not love this dashing and seemingly reckless, care-free generation of college students is not ready to take up student work. But even though we love them, that is not sufficient—we must be able to see beneath the surface; we must be able to read there the deep longings, desires, and ambitions; we must see the courage and feel the impulse for service that is always waiting to be touched; in short, we must understand our students. It is barely possible, however, that this is the easiest task the student worker has—to love and understand his *own* group.

But Jesus didn't love and understand just one group of people, and neither must we stop there to-day. There is another group with which the student worker must daily come in contact, and to love and understand this group makes for a more effective student ministry. This is the local Church group—that older group of more experienced people who are seeing through the eyes of an older generation. The student worker is the go-between, the connecting link that brings friendly feeling and Christian fellowship between the young and the old. To love and understand the one group and not the other can bring only partial success to the work the Master has given us to do. We must love and understand both the students in whose interest we are primarily serving, and the older group whose

loving loyalty and deep devotion to the cause of Christ has paved the way for our efforts if we would reap the fullest harvest and be like Jesus.

It has been said that we must have a life to share if we would succeed in student work. We must have something to give. So we find again as we study the life of Jesus that a knowledge of and a love for people is not sufficient. Jesus knew the Father, and so must we. A knowledge of God through a personal relationship with Jesus Christ, our Saviour and Master, is essential if we are to meet the vital need on the campus to-day.

Students to-day, we are told by every platform speaker, we read from every book upon the subject, and find in our own experience, are seeking reality. They are not much concerned over theological controversies or the statement of creeds, but they are vitally interested in finding *some one* who has found God and who can testify *through a life* that Christ lives to-day. The student worker must give love and sympathy and understanding fellowship; but he must give more—he must give Christ out of his *own* experience.

Many times, in the days of our preparation, no doubt we have had mountain-top experiences and felt this nearness to Christ, which is so necessary if we are to have anything vital to give. And yet, I doubt not that we have all felt ourselves slipping away from this close relationship as we have allowed the pressing duties of each day to take complete possession of us. We all know that life does not consist in daily mountain-top experiences, but each new day brings new tasks and each new task calls for fresh strength for its accomplishment. It is hardly probable that such strength will be forthcoming if we fail to take time each day for the renewal of our spiritual lives. Again as we turn back to the life of our Master we find the perfect example. He was a man of prayer, and we are told that he prayed all night long at times. If he found it necessary to spend nights in prayer in order that he might do the Father's will, can we, his followers, do less than go in our weakness to him daily?

A great musician once said that if he failed to practice one

day he noticed it in his playing the next day. If he did not practice for two days his close friends noticed it, and if he failed to practice for three days in succession every one who heard him play knew that something was wrong. Just so it is in our prayer life. If we would keep that dynamic power that causes us to be radiant, joyful, helpful Christians, we must take time each day for quiet meditation, and in all earnestness—and in all faith—we must pray. If we fail one day, like the musician, *we* feel it. If we fail two days that student needing our counsel, may feel that something is lacking; and if we fail the third day to be sufficiently spiritually equipped for our task is it not possible that all our students may rightly begin to watch us through skeptical eyes?

Our task is a great one, and at best we are small and insufficient indeed. In order that we may be worthy of the great privilege given us, may we not all check up upon our own lives, and may we not all be more sure that we are following Him close up, rather than afar off.

TALLAHASSEE, FLA.

The Value of Fellowship in Conferences in the Preparation of the Student Secretary

BY PAULINE WYNN, MISSISSIPPI STATE COLLEGE FOR WOMEN

UNTIL I was assigned this topic, I never set myself the task of analyzing the values to be gained from conferences, though I myself had gained great benefit from them.

Of course there are conferences *and* conferences. There are conferences sponsored by the Epworth League, the Y. M. C. A. and the Y. W. C. A., the Student Volunteer Movement, the Sunday school, and by various denominational and interdenominational agencies. From them all there are some values to be gained.

In finding the benefit received by the student worker during his undergraduate days, I sought information from some of the students who attended the recent Student Volunteer Convention in Detroit, Mich., as to the benefit they received.

One student, a typical Southerner, said that the greatest value she received was in overcoming race prejudice. She received a mighty jolt when she went to her assigned discussion group and found that the leader was a very intelligent but very black negro. Others agreed that overcoming provincialism of all kinds was one of the greatest benefits gained. As a result of the conference their vision was broadened and they could feel themselves world citizens.

In addition, they felt that the inspiration for a more complete consecration of self came from the messages of the leaders and from association with other students who had mutual problems and who were also trying to live the "Jesus way." A new vision of the needs of the world came to them from their conversation with students from other lands and made them determined to share Christ not only on their own campus but with the world.

When a student secretary, early in his undergraduate days, or before, can get a glimpse of the world's needs and his responsibility for meeting these needs and can transcend his feeling of racial superiority and have a broad enough vision to include the whole world, he is fortunate indeed.

And now let us consider the benefits gained by the student secretary from attendance upon conferences. When he goes to a conference exclusively of men and women of his own profession, he is impressed more than ever before with the sacredness of his high calling and the necessity for continuous growth in his professional preparation. He must keep himself informed, reading with discrimination those books which will be of greatest benefit to him, and keeping in touch with religious periodicals such as *Christian Education*, *Religious Education*, and the *International Journal of Religious Education*. One cannot listen to leaders in the field of religious education without realizing the depths of his own ignorance and the fact there are many worlds yet to be conquered and many fields yet to be explored.

The benefits gained by the secretary in discussing with other student workers mutual problems, recounting accomplishments,

and telling of progress made at different institutions, cannot be estimated.

There are also great benefits to the student worker in attending student conferences. He comes to get the viewpoint of students, not only of his own group and section, but also of students from all over the world; he learns their interests, their problems, and their attitudes and sees their reaction to new problems and situations. He can stimulate and guide the thinking of his own students and help them to get the greatest benefit from the meetings. (But may he do it intelligently!)

In summer camp conferences, when the student secretary really lives with the college young people, he comes to know them better than is possible in any other way.

Briefly and sketchily, these I would say are the contributions of conferences to the preparation of the director of the religious activities of students.

COLUMBUS, MISS.

The Student Pastor's Relation to Fraternities, Sororities, Dormitories, and the Common Life of the Students

BY A. B. AUSTIN, UNIVERSITY OF FLORIDA

THE student pastor is the students' pastor. He must magnify the pastoral office. This type of work approaches its maximum usefulness in an American university. In a State university we find many sheep from many folds and many of them possessing varied environmental settings. All are different, and consequently the student pastor is confronted with many types of cases. A great many times the student is unaware of imminent danger. He is likely to be swept off his feet by the change, and the freedom he suddenly acquires may tend to destroy his balance. As a shepherd guards his flock from the attacks of the hungry wolf, the student pastor must guard his men. He must know the places where the men will be attacked and must realize they are often off their guard. This means the student worker must know his sheep and be a wise and vigilant keeper of his men. He must study the methods of approach to the

different men and begin his work. This work will be largely personal. His best work will be done with individuals, holding men's coat lapels and looking into their eyes. The mob appeal, the ultra-emotional urge from the pulpit and like methods will not appeal to the college men.

The student pastor is the connecting link between the students and the Church. His influence may become the bridge over which the boys will walk from the university into active Church work after leaving the university. He is the representative of the Church, the Church active for them. The student will observe that the Church has been willing and ready to follow him to the campus gate and to throw its arms around him while in school, and this student will consequently be tied to the Church in turn.

The student pastor must enjoy the peculiar relationship of understanding. He must be more than a pastor—he must live his college life over with them. He will do well to acquaint himself with the various angles of university life. He must be on the athletic field, the basket ball court, the tennis courts, in the coffee houses, here, yonder, and there, and show the men he is one of them and that he is interested in the same things they are. You can't "play like" you are one of them—you must truly be one of them to the extent that you feel happy when they are happy, and weep when they weep. They will readily detect any degree of insincerity that exists. You must come clean with them, throw off your piety, come out of the cloister, and live the life any normal man should live. You must seek their viewpoints and problems by orienting yourself into their environment.

You must know how to approach the fraternity men. Cultivate fraternal relationships with them. Know the men in the active chapters. It is well to know something of their fraternity history and the outstanding men in it that you may have something of interest to discuss with them. Congratulate them for any loving cups they may have won and inquire into the scholarship of the men. Show an interest in the freshmen and learn how many have passed in their work. The "drop-in" visit is good

and more prolonged visits will naturally follow. Try to get the older men in the chapters interested in the younger men and show these older men they have a sacred duty to the men who are coming after them. Ask them to come to church in a body. Many men will come to church with the group who would not come alone.

The nonfraternity man is often lonesome, and here you have a wonderful opportunity. He can be found alone more often, for he usually lives in the dormitories or in boarding houses. He will be easy to tie to the Church. He needs the social advantages offered by the Church.

There must be intellectual sympathy with university men on the part of the student worker. Let them know you have trod the same wine press and encountered the same difficulties. The student worker will have many opportunities here, for conflicts are inevitable. Relatively unimportant views held sacred by men coming to college will be challenged by newly acquired information. These early theological views are bound to clash with scientific theories. Show them that truth is as eternal as God and that many of our conflicts are misinterpretations. Exalt the spirit above the letter. If you have the proper spiritual background and the intellectual preparation, you will be able to save many men from a useless worry over mere technical difficulties.

The student pastor must be a friend to the students. He must not be merely a "glad-mit" man but a réál friend to the men. Students so often need the advice of a man uninfluenced by academic consideration. You will therefore be able to do things for the men a dean, registrar, or even the president of the university cannot do, because of your peculiar position and relation to them. Remember the man who is going down hill. Your influence may be the balance of power that will transform a life and turn it into channels of service and usefulness. Study each case as a lawyer would his brief. Keep up with him by making frequent visits where feasible, and never allow a man to drop while you are trying to help him. Get the names of these

men in a peculiar need of help from the registrar and make your contacts.

Remember the infirmary. Here is the place where more contacts may be made in the shortest length of time than any other place on the campus. Give him your hand, speak a word, mail his letters, give him a book or paper and go back and see him to-morrow. Next time he sees you he'll know you. This is Christianity in action. This is the place where Christ did some of his best work.

GAINESVILLE, FLA.

Section II

Findings of the Student Pastors

Things Primary in Student Work--Lake Junaluska Retreat

RELIGIOUS workers of the Methodist Episcopal Church, South, among students in State institutions of learning have held three short conferences—two in connection with the Methodist Educational Association at Memphis and one at Lake Junaluska. The Lake Junaluska meeting differed from the rest in method and aim. It lasted four days instead of a day and a half and consisted entirely of conversations on subjects of immediate interest. There were no addresses, no set speeches, no prearranged discussions. This procedure grew out of the aim of the conference, which was to consider the needs of students that are not adequately provided for in the usual program of religious work.

FOUR PRIMARY NEEDS

Four unmet needs were discussed: First, the need for personal help on personal problems; second, the need for adequate instruction in Bible and other religious subjects; third, the need for the incentive of initiative in adventurous tasks; and, fourth, the need for a truth-seeking message from the pulpit.

I. Personal Help on Personal Problems

Students need closer personal attention than they usually get in a college community. New students suffer from homesickness, timidity in strange surroundings, discouragement in the face of uncalculated difficulties.

Later come the questions of companionships, of social relationships, of recreation and the use of leisure time.

Then problems of conduct and habit arise. The sharp, swift change from directed activity in the high school period to the freedom of self-direction in the college and university creates situations which are baffling and full of danger.

The larger freedom of the college campus and the spirit of the

classroom and laboratory soon provoke questions which even a lifetime of study may not be sufficient to settle. The trouble is that, for lack of personal sympathy and guidance, many students refuse to think these problems through. They accept as conclusions the mere beginnings of the critical process and so come to grief.

Not the least cause of uneasiness and discouragement among students is embarrassment over inadequate financial support. The mere fact of being in such a plight operates to make the student reticent and shy. Discontent, failure in one's studies, and even dishonesty are unhappy results of this condition.

The dean of a college or a department in a university has a heavy and very difficult responsibility. To advise students in the matter of choosing and arranging their courses is a big task in itself, but to keep students heartened in their work and inspire them to attain scholarly habits is an even harder thing to do. So deans of men and of women have been added to the faculty, and orientation courses have been introduced for the benefit of new students. But with all this, something is still lacking which the unofficial religious worker may supply.

II. Religious Instruction

In nineteen State universities and colleges the Bible is taught for credit, and twelve teachers' colleges and normal schools allow the same practice. In most cases the school itself provides the instruction, but in a few instances the work is done by a teacher supported by some denomination.

Of course, instruction in the Bible at the State's expense is, of necessity, far from adequate, for emphasis must be placed upon general considerations rather than upon vital religious questions. This leaves plenty of room for the improvement of Bible teaching in State schools by the direct efforts of the Churches.

At twelve State school centers the Methodist Episcopal Church, South, employs teachers of Bible whose work is credited toward the degree. Of these teachers seven are under the aus-

pices of the Board of Education and five are supported by the Woman's Council of the Board of Missions.

The principal questions that arise in connection with teaching religion in a State school are the following: (1) What subjects shall be taught? (2) To what extent is interpretation allowed? (3) What is the attitude of the different religious groups toward each other? (4) What is the attitude of the school authorities toward the question of teaching religion in connection with State education?

1. A growing variety of subjects is offered to students in State-supported schools. The Bible in practically all its divisions and phases leads, naturally. Besides, courses are given in Primitive Religion, History of Buddhism, Religion and Mythology of Egypt, Babylonia, and Assyria, Church History, Psychology of Religion, History of Religion, Apologetics, Moral Teachings of the Christian Religion, Modern Religious Problems, Pedagogy of the Bible, Religious Education, Philosophy of Religion, Science of Religion, Comparative Religions, Religions of the Semitic and Mongolian East, Religions of the Aryan East, Israel's Religious Ideals, Systems of Belief and Conduct, History of Christian Progress, Christian Thought, Psychology of Prayer, History of Christian Missions, Story-Telling in Religious Education, the Church and Social Service, History of Jewish Philosophy, Sunday School Administration and Teaching, Primitive Nature Philosophy, Essentials of Life, Life After Death and Last Things, Hebrew Institutions and Ideas, Christian Latin, Historical Geography and Archæology of Palestine, Bible Teaching Methods, Y. M. C. A. Methods, Y. W. C. A. Courses, International Sunday School Lessons, Sunday School Teachers' Training Courses.

2. It speaks well for the training and spirit of Bible teachers in State institutions that little, if any, complaint has been registered against them on account of sectarian interpretations or destructive criticism of the Bible and religion. The authorities rely largely upon the common sense and scholarship of the instructor, and their confidence is seldom misplaced. It is also significant that seldom has fault been found with an instructor

by the Church people themselves. They, too, are content to have religion presented in its universal aspects rather than in a partisan and divisive view.

3. In State institutions where religious teaching has been introduced, a fine spirit of tolerance exists among the various religious groups. Catholics, Jews, and Protestants work side by side without bickering and without controversy. In most places they remain entirely separate, as at the University of Texas. But in some instances they share a common classroom or lecture hall, as at the University of Missouri, and join together in campus-wide religious movements. In almost every case an effort is made to reduce friction to the vanishing point and develop a strong spirit of practical coöperation.

4. State schoolmen are friendly toward the plan of teaching religion in tax-supported institutions. They welcome the efforts of the Churches and coöperate to the fullest possible extent with the agencies which seek to make religion of vital interest to the college student. The point of greatest difficulty is the fear of sectarianism. In a few instances a hostile attitude on the part of one or more religious groups has defeated the purpose to introduce religious instruction into certain schools. The schoolmen of the State have now and then proposed advances which Churchmen were not prepared to approve. The growth of a better understanding on the part of religious leaders, however, will remove this hindrance.

III. The Incentive of Initiative

Petty ends to be served and paternalism in program building are evils that often defeat the effort to enlist students in religious work. The round of activities usually proposed for students lack the elements that appeal naturally to youth. Conventional methods in Epworth League, Sunday school, and Church service somehow do not fire the enthusiasm of young people. As an astute observer put it: "The most virile type of student is not always identified with the interests of religion on a college campus."

It has been suggested that faith and loyalty must be identified

with ends that involve risk and danger and offer the thrill of adventure. For example, let Christian students combat drinking, gambling, dishonesty, and loose sexual practices on the campus. Let them dare to put a stop to bootlegging. Let them stand for improved relations with the different races that throng our country. Let them oppose war. Let them demand economic justice, industrial democracy, and political decency.

After this challenge had been considered in a gathering of religious workers with students, one of the members declared that the greatest adventure yet was winning men to faith in Jesus Christ. The rest of the meeting was taken up with a discussion of preparation, ways, and means of winning men to Christ. Is this not, without question, the biggest task to which students may be invited?

IV. A Truth Seeking Message

The right kind of preacher in the college pulpit is the most important factor in the work with students. Two types of men are to be avoided, the fossilized preacher and the overbearing, domineering type. On the contrary, men are needed who are in sympathy with students intellectually and spiritually and who have a large capacity for friendship. There are preachers in college pulpits who are well educated and who keep abreast of progressive thought and yet cater chiefly to the adults in the pew who pay the bills. And there are preachers who have "not yet learned the language of the student." Yet it is not seemly that preachers should waste time in defending or opposing in the pulpit questions that are subjects of controversy. They ought rather to pour their hearts out in giving a positive moral and religious message to the students who come to hear them preach.

The pastoral, the teaching, and the prophetic functions must be discharged by those who minister acceptably to students. The pastoral and prophetic demand a minimum of physical equipment and are by far the most important. Whether he have an "A" class educational building or a one-room chapel, any preacher with the right sort of personal attainments may

succeed with students. The teaching ministry requires a place to teach and reasonably adequate facilities in the way of space and equipment and assistance. Whether the main emphasis be placed on one point or the other, the matter of greatest importance is to do one's work in the power of the Spirit and the love of Christ.

Comments by a Veteran Student Pastor

BY JAMES W. WORKMAN

It seems to me that *the order* of the strategic needs of students are, first, the pulpit, since the pulpit more than any other single activity of the Church gives personal impressions to the student with the religious attitude of the institution. Second, the systematic instruction of religion is the next great need, since it aids the foundation for contacts and for lasting impressions toward religion, and third, attention to personal interests as the needs of outgrowth of the former two items, and fourth, that challenge of initiative in adventurous tasks is largely an expression of the other three.

I think that conferences with students ought also to be on the basis of mutual interest, rather than because of any appointed counselor. In the analysis of the students for personal help, the five items listed are very comprehensive though varied in emphasis. I have found very few students who need financial help and scholastic suggestions from our conferences together; generally their financial matters are arranged back home, and their scholastic suggestions are received through the deans. It seems to me that there is one need, though, which was included in many of the others but is of sufficient supremacy in the students' minds to receive a special grouping, and that is the personal problems, such as, love affairs, roommates, drinking, gambling, athletics, home affairs, personal health and health of loved ones, death, misfortune, marriage, etc.

I must disagree with the conclusion in discounting Church socials as a means of winning the confidence and developing the religious interests of the students. This conclusion was

possibly unanimous because the recreational life of students is generally accepted in Philistine circles not to contribute to the religious interest of students unless something definitely devotional is interjected or grows out.

I am convinced that the recreational life of the student is just as much a part of his religious nature as his educational life or his fraternal relationships. It has been my experience that many contacts through the socials have later developed into definite religious victories in the students' experiences and in my own.

While sincere and intimate convictions are a by-product from friendliness and practical helpfulness, nevertheless the social and recreational life will be more than a mechanical instrument contributing to this. Are not socials themselves an occasion for genuine contacts in sincere friendliness? I am afraid that one of the weak places in our program to-day is the recreational life of the students.

The worker with students must be counted as an associate with the local pastor. The term generally prevalent on this campus for the student worker is "university pastor."

I admit that the student pastor must occupy an inconspicuous position for the sake of making an effective religious appeal, but I believe he should do this no more than any other religious worker should do it. Certainly he must not stand between the pastor in charge and the students or the Church and students, but must make them all one in Christ.

It is true that the domineering pastor would use the student pastor as an assistant. Yet I met this very practical difficulty in conferring with a trusted counselor. He said that while I can be accepted as an associate with the pastor on a par, working with the students, yet the Discipline gives the pastor the final word about the use of the Church, etc. Of course the person with proper adaptability will not let any technicality of the law prevent his adjusting the program to the very highest religious educational ideals. Nevertheless, the actual working of our Discipline in part defeats the protest which is made against the domineering type of pastor.

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In this period of transition at Norman, we are at present having only two large classes of students with an indiscriminate grouping of freshmen and upper classmen together, according to the desires of each. There is no discrimination made here in the Church between freshmen and upper classmen, and I am interested in finding out whether or not this is better.

The problem of a curriculum for our student department is a most serious one and seems to be dealt with by the retreat in a most fragmentary way. I have found the suggestions of the Sunday School Board are very good regarding curriculum material, but I think we have to be on the outlook constantly for new material such as the Association Press and Chicago Press series. It seems to me that the separate department or separate groups for college students is determined by local conditions rather than by any principle that concerns this.

The problem presented at the bottom of page 8 suggests one that is not yet solved in my own mind as to whether the Bible teacher ought to teach anything else. I wonder whether the suggestion was given that the student pastor should preach and teach and do student work or whether they are so highly specialized as to require different persons.

The college paper problem, Item 8, is a very good one, though it only hints at a greater problem which was omitted—namely, that of the publicity, the kind and quantity and timeliness of the information given regarding the program. I might mention as other interests challenging students those things which Mr. Metzel incorporated into his program at Norman in addition to some others which we have worked out, such as devotional, alumni support of student program, the preparation and execution of devotional, missions, recreation, social service programs, dramatics, library equipment, and in a gymnasium program; definite plan of coöperating with the local pastor in visiting sick, caring for shut-ins, etc., interdenominational projects, such as the Student Council at University of Missouri and State student organization, such as in Texas, definite problems of vocational selection, marriage relationships, ideals of home life and other student interests; projects in Christian internation-

al relationships; influencing the relations to the foreign student on the local campus. The Fayetteville program, which was inaugurated, suggests to me one of the most fruitful prospects in coöperating with our Church boards in their programs, developing that organization to meet the peculiar needs which a student situation possesses.

The problem of State conferences is a most thought-provoking one, and I wish that we might have such a conference in Oklahoma representing the Young People's Missionary Society, the Epworth League, Sunday school, and every other organization which is working among students. I wish that we might even have such a conference for the entire youth of the Methodist Church in the near future.

NORMAN, OKLA.

Convictions and Policies, Memphis Conference

ALL of the student pastors of the Southern Methodist Church were called together at Memphis in February of this year to discuss their work, to exchange experiences, to help one another solve outstanding problems relating to student work, and to lay plans for the future.

The "findings" of this group should be of particular interest to the constituency of our Church. They give an insight into the minds of the student workers; they afford an idea of how the student pastors conceive their tasks, and they indicate something of the importance of our work among the college men and women.

To get an idea of what our student pastors are thinking will give us an insight into what they are doing. These "findings" should give us encouragement.

Recommendation of Memphis Conference

I. *Our first aim* as Church workers with students is to meet the spiritual needs of youth. In this day so full of machines and industry and amusement, when the roar of the whole great world all but overwhelms the whisper of its soul, we hope for a

student generation which will turn to the spirit-centered life. This we hope to accomplish not through a program but through prayer.

II. *The student worker and his designation.* At the present time there is a definite need for a worker in every university community in addition to the local pastor, who shall confine his duties to the religious activities of the students. Since this work is of vital importance and the dignity of the position should be maintained at all times, a fitting name for the worker should be used. This group suggests that in the case of a minister of the gospel the name used be "university pastor," while those workers who are lay members should be known as "directors of student work."

III. *The University pastor's relationship to the local Church.* The work of the university pastor should center in the local Church serving a student constituency. His main ministry should be defined as inspirational and instructional. It is not primarily a part of his duty to be the leader of music, or act as secretary to the pastor, or as an administrator of the Sunday school, except as any such duties may be made incidental to his largest ministry to students. Besides his pastoral service, he should develop the teaching of Bible and religious education for credit; should intensively direct the religious education program among young people; should have regular opportunity to lead in worship, and where practicable preach at stated intervals at one of the regularly appointed worship services of the Church.

All support given for this work is meant to enlarge the ministry to students; nevertheless where the local Church contributes largely to the student worker's salary, he may, at his discretion, aid the pastoral program of the Church.

The university pastor's relation to the pastor of the congregation should be entirely amicable with a clear understanding of their respective tasks in order to avoid overlapping. There should be a sympathetic attitude on the part of each with a spirit of helpful coöperation, with the understanding that the

university pastor is to be recognized as bearing the main responsibility for the work with students.

IV. *Evangelism among students.* The success of evangelistic efforts among students will depend upon the type of man selected for leadership. The university pastor should take an active part in the meetings by giving wide publicity among the students and by securing their active coöperation.

V. *College visitations.* It is the sense of this group that university pastors and directors of student work might serve under the direction of the central office in making visits to colleges in the territory contiguous to their stations.

VI. *Student conferences.* This group petitions the General Board to take steps at once to encourage the formation on college and university campuses of Methodist Student Councils for the purpose of unifying the religious activities of Methodist students and promoting a wider fellowship among them.

Section III

Gleanings from the Year's Harvest

THERE are many questions which our constituency have been asking, such as, "What is the attitude of State school authorities to religious work on the campus?" "What is the relation of the student pastor to the college pastor?" and others. From the annual reports of our student pastors we have gleaned such information and such reactions as will be most interesting and most likely to answer the usual questions which our constituency ask. (A condensed statistical report of last year's work is to be found in Section IV.)

The Attitude of the State School Authorities to Religious Work on the Campus

The teaching of religion in State schools was for so long a time unheard of that now, when the Church is going to the State institutions with a religious program, many people are interested (some of them from pure curiosity) in just what attitude the State school authorities are taking toward such work. The fact that many of our State schools are already allowing credit for courses taught by our student pastors is evidence that the State school authorities are not antagonistic to our program. Not only are they not antagonistic, but for the most part our State school faculties are heartily in sympathy with our work. Favorable reports are coming in from all our student workers. We quote some typical statements.

Rev. C. B. Harbour, Methodist student pastor, University of Georgia, says: "The faculty are very responsive to our work. They requested the student pastors and workers to conduct all the chapel exercises."

Rev. U. S. Pitts, Methodist student pastor, University of Alabama, says: "I have received the heartiest coöperation from the faculty. As an illustration, they were perfectly willing for me to teach a course on Young People's Methods and give college credit for it. . . . Dr. Denny made an address to

our last Annual Conference and offered us every inducement to work among the students."

Rev. C. C. Higbee, pastor of University Methodist Church, Las Vegas, N. Mex., says: "Soon after my arrival here last October, I was placed on the program to speak to the student assembly the first open date. The entire faculty has continued the most kindly attitude and given every coöperation requested."

Rev. J. Cunningham, Methodist student pastor, University of Mississippi, says: "The attitude of the faculty toward my work has been exceptionally friendly."

The very fact that our State school faculties are so friendly to our work indicates that they deem it highly important. Their keen interest should give to our Methodist people encouragement, hope, and enthusiasm for the religious program of our Church in tax-supported institutions

Relation of the Pastor of the College Church to the Student Pastor or the Bible Teacher

It is the opinion of the Board of Education as well as the view of our student pastors themselves that the student pastor should center his work in the local Church. The student pastor should be the associate of the pastor of the college Church. He is not the choir leader, the administrator of the Sunday school, or the pastor's secretary. In a word, he is not to be used merely as the college pastor's assistant. It is the duty of the student pastor to develop the teaching of Bible and religious education for credit; to direct a religious education program among young people; and to do pastoral work among the students. He should have regular opportunity to lead in worship and where practicable preach at stated intervals in one of the regularly appointed worship services of the Church. The student pastor's relation to the pastor of the local Church should be thoroughly amicable with a clear understanding of their respective tasks in order to avoid overlapping of work.

Says Rev. H. C. Pfeiffer, pastor of First Methodist Church, South, Charlottesville, Va.: "The two pastors ought to work

as one man. Wherever two men are involved, their respective tasks cannot be too clearly defined, and after that has been done, independence of each other, in thought and in effort, should be thrown to the winds and coöperation should become the spirit of both."

President James W. Workman, of Henderson and Brown College, says in effect: "The student pastor must occupy an inconspicuous position for the sake of making an effective religious appeal, but I believe he should do this no more than any other religious worker should do it. Certainly he must not stand between the pastor in charge and the students, but must make them all one in Christ. . . . The domineering pastor might use the student pastor as his assistant. . . . The Discipline of the Church gives the pastor in charge the final word in practically all matters. . . . Of course, the person with proper adaptability will not let any technicality of the law prevent his adjusting the program to the very highest religious educational ideals."

One of the student pastors gives this opinion: "The importance of religious work in the colleges is so great that one minister of the gospel is not too many to spend his whole time with the students. The student pastor should coöperate with the other ministers in the college town, but he should not be subordinate to any one of them. To be merely the junior pastor or assistant of the college pastor binds the student pastor somewhat and does not allow him enough liberty to take the initiative wherever he sees fit. The testimony of the student pastor, who is on par with the other ministers in the college town, will carry much greater weight than the testimony of a subordinate pastor."

Extent to Which Personal Work Enters into the Efficiency of the Student Pastor

Prof. Henry Wright, of Yale, set the example for religious workers among college men and women. He did his best work in private conversations with the students. He often went

from campus to campus without ever making a public address. He simply sought out the students in their rooms and talked with them about their lives. No other man of our time has set as many students thinking seriously of Jesus Christ as has Professor Wright.

Our student pastors have caught something of the spirit of the Yale professor. They are approaching the students through Bible classes in the Sunday school, the Epworth League program, and the usual Church services. But some of them are finding the method of personal visitation more effective than anything else that they can do.

Says one of our student pastors: "Hardly over twenty per cent of the college students attend all the churches at one time; therefore I am endeavoring to carry the gospel to them—into their very rooms. Only a few nights ago I was instrumental in the Lord's hands in leading a senior to Christ. He was in great difficulty the night I came into his room, and later he told me that he had been thinking of leaving school right on the eve of graduation. . . . I visit the students in the dormitories every week. I make it my purpose and business to make Jesus Christ and the Bible the chief subjects of conversation. Many times I preach real sermons to them in a conversational tone of voice. . . . I find that the men like this way—this informal way of teaching and preaching the gospel."

Another student pastor says: "Numbers have confided to me their problems, and one of the great joys in this type of work is to see their difficulties vanish."

All of our student pastors are having personal interviews with the students on doctrinal, moral, social, financial, and scholastic problems. Some of our workers have in one year as high as two hundred interviews on moral questions alone. The college period is a turbulent one during which young men and women need to be steadied by the help of Christian leaders. Our workers are meeting this need with increasing effectiveness. There is no possibility of estimating the good that is being wrought through the method of personal interview.

Methodist Student Conferences

The Board of Education feels that it would be quite profitable to hold each year in each State a conference of Methodist college students. The program of such a conference would be inspirational in its nature and would present the most capable speakers and leaders available. Such a conference would create a Church consciousness and, best of all, would impress upon the young people the fundamental principles of Christian living.

The student pastors after much experience with students heartily approve the plan. Rev. C. B. Harbour, of the University of Georgia, says: "I think a conference of the Methodist young people at a central place would be profitable." Rev. U. S. Pitts, of the University of Alabama, says: "The Methodist students would enter enthusiastically into the movement." Rev. Jeff Cunningham, of the University of Mississippi, says: "We should have a Methodist student conference by all means in 1928-29." Rev. J. B. Rice, of Montevallo, Ala., says: "Your proposal to hold student conferences meets with my heartiest approval." Rev. A. B. Perkins, of Kentucky, says: "The holding of a student conference will be quite worth while."

The very enthusiasm which our student pastors show indicates that work among students is emerging from the merely "trial" stage. Good signs are on the horizon. Some of the Church's very best work of the future bids fair to be on the State college campus.

Methodist Student Councils

On many college campuses religious student councils are functioning. The Board of Education recognizes the value of such councils, approves the ones now existing, and suggests the forming of new ones on campuses where now no such organization exists.

The Student Council is not to be another organization added to the already too many existing bodies. In most cases it will consist of representatives from the different religious bodies on the campus. On practically all campuses there are such organizations as the Y. M. C. A., the Y. W. C. A., the life service

group, the ministerial band, Bible study groups, and the like. Usually the work of these different groups overlaps. The Student Religious Council, consisting possibly of the presidents of the different religious organizations in the college, could prevent this overlapping. The Council could determine what tasks each group should undertake, and in general make the work of all groups more effective. This is the first function of the Student Religious Council.

The second chief purpose for which the Council should exist is to afford to the Board of Education a direct means of communicating with the students. Where there is no council the Board must make all of its approaches to the students through a member of the faculty, the pastor of the College Church, or some other person. To be able to place its plans and purposes directly before the students will make the work of the Board much more efficient.

It is to be clearly understood that the Board is not seeking to establish on State school campuses Student Religious Councils, which are to function for the entire school. It is only on the Church school campus that the Council will function for the whole student body. But it is also to be remembered that there is the need for a council to function for the Methodist students on State school campuses. In such cases, the Council might be called the Methodist Student Council.

The Board of Education offers no cut and dried plan for setting up the councils. The students are asked to set them up as they see fit.

The student council plan has met with the hearty approval of all our student workers and school authorities. Practically every institution has sent into the office names of students who might form the nucleus of a council.

The student council will be an effective means by which the educational work of the Church can be kept before the students, and by which our people may be given an adequate conception and appreciation of the importance of Christian education.

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The Wesley Foundation Budget

The relation of the college student to Church finance is an important one. Often it happens that the students leave at home their financial obligations to the Church. They leave their membership in the home Church, and often expect their contributions to be made by their parents. In a word, the students oftentimes do not feel any particular financial obligation to the college Church. This is an unfortunate situation. In the first place, the student will not be particularly interested in a religious program in which he does not have some definite part. In the second place, if for four years the student is haphazard and careless about giving to the Church, it cannot be expected that he will become efficient and systematic in this matter upon leaving college.

It is highly important that the students be trained in careful and systematic giving. Possibly nothing will impress them more than a well-defined, systematic program for student finances. The student pastors are awake to their duties here. Most of them are working effective programs of finance. We refer to one of them. Under the leadership of Rev. James W. Workman a budget system for the Methodist students in the University of Oklahoma was established. Below is a copy of the budget card which was given to each student. An explanation of the budget follows the card.

McFARLIN
MEMORIAL
CHURCH

The Wesley Foundation Budget

FOR YEAR
1927-28

Think Through This.

Pray About Your Part.

\$150.00	MISSIONS. General Board, Epworth League, Sunday School, Young People's Missionary Society.		Janitor, Light, Heat, Paying Taxes, Sunday School Expense, Payments on Parsonage, Orphanage, etc.	50.00	PUBLICITY.
15.00	DISTRICT DUES, Epworth League.	100.00	DELEGATE EXPENSE.	70.00	RELIGIOUS EDUCATION.
		200.00	HYMNALS.	250.00	SOCIALS.
500.00	CHURCH EXPENSE, Pastor's salary, Presiding Elder's Salary, Superannuated Preachers, Church Extension, Christian Education, Secretarial Work.	150.00	OFFICE EXPENSE.	100.00	SPECIAL EQUIPMENT for Student Rooms.
		15.00	ALUMNI.	50.00	PERSONNEL.
		50.00	ATHLETICS.	25.00	CABINET.
		15.00	DEVOTIONAL.	50.00	MUSIC, ORCHESTRA, CHOIR.
		35.00	DRAMATICS.	80.00	MISCELLANEOUS.
		10.00	FINANCE.	50.00	SOCIAL SERVICE.
		25.00	INTERNATIONAL AND MISSIONS.		
				\$1,990.00—TOTAL	

Pledges become effective October 1, 1927. This budget has been drawn up carefully in conference with our Pastors and the Student Cabinet. When you have pledged to this you have met your full financial obligation to the entire budgeted program of our church. Of course, this is not intended to discourage

you in meeting any emergency claims the Pastor may present.

(Signed) FURMAN PURYEAR,
President.
CLIFFORD WHITE,
Treasurer.

The budget system at the University of Oklahoma is highly commendable. When the student gets the budget card he is at once impressed by the extent and the importance of the religious program on his college campus. He feels the necessity of his contributing to this significant program. He gets the idea that the Church is carrying on a systematic and efficient work. He is much more ready to give to such a program than he is to one that is haphazardly carried on.

This explanation should be made—that, when all university students, resident and nonresident, have pledged to this budget, then this pledge is fulfillment of their financial obligations to the budget program of the Church.

It is furthermore understood that the Wesley Foundation will not ask from the budget more than it has pledged and paid in to the Church treasurer specified in the budget, and that the Wesley Foundation shall spend the full amount they collect as itemized in the budget, having paid one-third of all deposits withheld by the local treasurer for the Conference claims and support of the local program, leaving two-thirds of all deposits to pro rate among the other items of the Wesley Foundation Budget.

In case the budget is underpledged, all items will be proportionally reduced. In case the budget is overpledged, the Wesley Foundation will distribute the increased expenditure as needed. Should the experience of the current year justify the items of the budget might be reapportioned excepting the item for Conference claims and local Church support, which is already fixed, as the need justifies.

The Wesley Foundation Student Cabinet treasurer will be responsible, with the student pastor, for the pledging and collection of pledges and proper disbursement. The Church treasurer will hold all funds received from the Wesley Foundation student treasurer and pay to the Wesley Foundation student treasurer two-thirds of all deposits as needed as per proper requisition for budget. The purpose of this is to make the students feel the Church and the Wesley Foundation are one and enable the Church to feel the students and Church are one.

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The Foundation will render a monthly statement as to the amount paid by the Foundation and the amounts due from the local board to Foundation. This becomes operative now on all new pledges and on all other students pledges, new or old, November 1.

This plan is unanimously entered into by the pastor, student pastor, president, and treasurer of the Wesley Foundation. We sincerely invite the coöperation of the Board of Stewards.

University of Arkansas

BY H. M. LEWIS

IN my opinion, in all student programs of whatever nature the student pastor's chief function is in the field of organization and direction, and not in personally commanding and explaining. How then are the students to know the financial program of the Church. Probably the most successful method, and successful is used in this instance to cover all cases from a mere beginning to a total failure, is the student budget. All the interests of the Church are carefully weighed and given proper recognition in the budget. This completed budget arrived at by a committee of students is then presented to the whole group. The various items are explained as fully as time will permit; then pledges are asked for. These pledges are made on a weekly basis.

Since the opportunity for giving specific instruction to the students about the financial program of the Church is so very limited, the student must learn much that he knows about the finances of the Church incidentally. The sources of incidental instruction are several. One and perhaps the most important is the regular worship services of the Church. This source is more or less important if the students are recognized in the program of the local Church to the extent of giving them a regular part of the Church services. If one service each Sunday is given to the students, their instruction in matters of finance can be depended upon. If they are denied this recognition, they

must depend for their instruction upon the preaching that is given from the pulpit

University of Missouri

BY G. L. WATERHOUSE

A CITY-WIDE drive by all Churches for affiliate members was successfully carried out. The Methodists had two hundred and seventy members by affiliation, seven by letter, and four by confession of faith.

The combined number of students coming into all the Churches in this affiliate drive totaled 1,650. I feel that this is one of the most significant things in the history of our campus.

Attendance at League has averaged 225; at Sunday school, over 250. At church every possible seat is taken, and students are turned away.

Southern Methodist University

BY WALTER TOWNER

ON the campus there is a Student Religious Council composed of both student and faculty advisers, which until this year has employed a director. I have not been apprised as to final plans for this year, but so far no one has taken Mr. Gay's place. Funds for carrying on the work have come both from appropriations from the student association and from individual subscriptions.

The student work operates through four channels—Sunday school, League, midweek activities (largely social), preaching. League activities are of conventional nature excepting for social features which are otherwise handled. There is some social service work on the part of the League and interracial activities with negroes and Mexicans. The main activity of the League, however, was in the Sunday evening meeting last year, and probably the same thing will obtain this year.

The Sunday school phase of the student work is perhaps the best organized. An auditorium and six adequate classrooms

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are reserved solely for this department. Last year the enrollment was probably 250 with a peak attendance of around 180. This year's enrollment started out with 141 on last Sunday, which was the opening Sunday of the year, and a more successful year than last year is anticipated.

Texas Agricultural and Mechanical College

BY JESSE C. THOMPSON

ALL the Churches on the campus have a fairly good attendance at their services. The crying need, of course, is a build-



Main Building, Agricultural and Mechanical College, Texas

ing that will compare favorably with all the other State buildings. A Bible chair would do well here, and the school is very favorable to the same. This year I am sure we will have almost eight hundred if not more students—that is, Methodist and those inclined to the Methodist Church. I feel that during the run of a month at least half, if not more, of our Methodist boys attend or come in touch with some of the services. I am sure that at least one hundred boys attend all the services and at the end of the year are fairly well trained in work of Church and at the end of four years have formed regular Church habits.

About every other Saturday night there was a corps dance, and all the students were invited, but the group had planned a party and most of the cadets who were supposed to come would be there. We did not say anything about the dance and they didn't either, but they enjoyed the party better.

We have had lately some Bible plays that the boys enjoyed very much and were more than glad to work in. This year we will have a regular dramatic club. We had a choir and an orchestra which was well attended.

University of North Carolina

BY J. G. PHILLIPS

ONE hundred and eighty-five university young people were actively enrolled in the Epworth League. The officers, together with the program leaders, planned their own subjects and found their own lesson material. They work on the principle of unifying the meetings of one quarter about a central theme. For instance, during the winter term the theme was "Christianity and Living Together," and the topics for the different nights were such as "Living Together—the Rich and the Poor," "Living Together—Black and White" (race question), and "Living Together in the Home." Special meetings of music and special meetings provided by visiting groups of young people were largely attended.

The student board of stewards is composed of twenty-two



Campus, University of North Carolina

young men who plan and administer a student budget. The total receipts from student class Sunday school offerings, Epworth League offerings, and payments on budget pledges were \$502. Of this amount, \$125 was paid on the regular budget of the Chapel Hill Church; \$50 went into the fund for furnishing the new church; and \$327 met the various demands of the student activities at the church.

Alabama Polytechnic Institute

BY O. D. LANGSTON

DURING the spring of 1928 the Methodist Students Association of Auburn was organized, being composed of the students at Auburn who show membership in the Methodist Church or a preference for the Methodist Church. The Student Council, which directs the work, is composed of all the presidents, vice presidents, secretaries, treasurers, and the department superintendents, under the direction and leadership of the student

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pastor. The pastor and the Sunday school superintendent are members of the Council. This is an attempt to coördinate all the work under one general organization and yet not disturb each unit member of the organization, the units being the Epworth League, Sunday school, etc. All the work that can be consolidated, such as socials, a student paper called the *Methodist Student*, dramatics, etc., is placed under this organization. By a consolidated effort we are hoping to reach more of the students than we have been reaching and prevent overlapping in the work. The association has started off well this year.

My conviction is that the time has come for raising this work here to a full-time instructorship in Bible and religious education. I believe that the heads of the departments feel that way about it. Some of them have told me so, and in the next two or three days I will send you statements to that effect. Holding a chair of Bible and religious education here, I would be just as useful to the Church as I am now and the teaching work would be raised to a dignity that it does not now have.

The work has become established, and more students would take the work if it were raised to that position. Many students are taking my work who are not concerned with the local program. To restrict my work and make it more subject to the local program and direction of the local pastorate would take away from it the Church-wide viewpoint. To cut down the number of hours of teaching would almost be fatal to the work. To have to move it back to the church would hurt it. My conviction is that we ought to go the other way while we have the chance, and raise it to a chair of Bible and Religious Education.

Mississippi State College for Women

BY PAULINE WYNN

DURING the past year a number of girls have signified the desire to become Life Service Volunteers, and special guidance has been given them in personal conferences and suggested reading. Next year the chairman plans to have discussions

Campus Scene, Mississippi State College for Women, Columbus, Miss.



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and studies of the fields open to life service volunteers and to make special efforts to enlist others in the group.

This year assistance has been given at the Salvation Army, the negro school, the Presbyterian Orphanage, and in December a Christmas tree for the poor children of the city was given. The offering received at the Christmas pageant also went to this worthy cause. Assistance in a community survey was also given.

The meetings of the Methodist Student League have been held in the Central Methodist Church, just across the street from the campus, but this has not been entirely satisfactory at all times, and from the first it was realized that this was only temporary, and that just as soon as possible more adequate quarters for the work should be secured. During the last two months the girls have made a beginning toward the raising of the sum necessary for this building, and they have succeeded in raising \$242 to date, and they plan to continue their campaign through the summer.

Section IV

General Survey of Last Year's Work and Statistical Summary

The Impressions of the Assistant College Visitor

(Dr. J. M. Culbreth has selected an assistant in college visitation work. The assistant will visit our Church schools and our State institutions, speaking in the interest of the religious life of the students. He gives here his first impressions as he has become familiar with the work of the General Board of Education.)

DURING the month of September I have been familiarizing myself with the work of the Board of Education of our Church. I have been studying the Board's educational program, both in our Church schools and in our State institutions. I have always believed the Methodist Episcopal Church, South, to be a great Church. I am more than ever convinced of her greatness. My respect and my regard for her have been increased a hundredfold by the knowledge which I have gained of her educational program. Merely to know that we have 75 schools, 2,000 teachers, 33,000 students, and property valued at \$65,000,000 is an inspiration within itself. To know that 80 to 90 per cent of all of our Church leaders have come from our own Church schools gives me a deeper appreciation of our Church institutions than I have ever had before.

I have been particularly impressed by the seriousness and by the effectiveness with which our Church is taking a program of religious education to our State institutions. It is deeply gratifying to know that the General Board of Education is already supervising the work of 30 Bible teachers and student pastors in our State schools; that in seven of our State institutions 1,354 students have been enrolled in accredited Bible courses, and that \$60,000 (\$25,000 by our Board) is being spent to maintain the work in tax-supported institutions. Such facts should increase the respect and admiration of any Methodist for his Church.

The reports of the student pastors in our State schools have given me an insight into the work that they are doing. I have been impressed very deeply by the seriousness and the earnestness with which they are carrying out their programs. I am convinced that in our State schools we have efficient men and that they are accomplishing worth-while results in the lives of our students. In reading their reports one cannot fail to see that our work on State school campuses is gradually gaining permanent hold. The only serious weakness in our entire program, as I see it, is the brief tenure of student pastors. Student work will never be carried on successfully by a migratory ministry. It is quite certain, however, that, as our work becomes more firmly established, the tenure of student pastors will become more lengthy.

My acquaintance with the educational program of our Church has filled me with enthusiasm. I am glad that I am a member of a Church with such a far-reaching program. I am anxious to do my bit in carrying the program out. I am sure that if all members of the Methodist Church, South, knew just what their Church is doing they would be more ready to lend their whole-hearted support to her program. Our people do not know what the Church is doing. From my own experience in learning what is being done, I know that the enthusiasm for the Church and her work will be increased a hundredfold if we will only tell the people about it.

NAT G. LONG.

*Condensed Report of Student Pastors for the Past
Year's Work*

IN OKLAHOMA TEACHERS' COLLEGE

At three State colleges in the East Oklahoma Conference—Ada, Durant, and Tahlequah—our Conference has work. More than three thousand credits in religious education have been given in Ada alone in the last four years, and we have a man appointed by the Conference as head of the Department of Religious Education.

In East Central State Teachers' College, Ada, Okla., we have

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a pastor teaching about one hundred students per semester. The Woman's Board has a full-time teacher at Southeastern State Teachers' College at Durant, Okla. We have a student pastor at Durant. The General Board makes an appropriation to each of the three schools. They are all eager for coöperation with the Church in Religious Education.—*R. T. Blackburn, Pastor First Church, Ada, Okla.*

SOUTHEAST MISSOURI STATE COLLEGE

We have had a very fine Young People's Department in our Sunday school this year, although it is our first experience meeting independent of the whole school. The department was made up almost exclusively of college people and was managed largely by them. It was fully organized, and the young people themselves were made responsible for almost everything except the teaching. In the Sunday evening services they got fellowship, training in speaking, etc., and some recreation.

The faculty is most cordial toward our work. The president is willing for us to teach courses in religion for college credit—and so is the Committee on Standings—whenever we put up the building, library, and cash necessary to guarantee the quality and permanency of our religious teaching.—*Fred Armstrong, Cape Girardeau, Mo.*

PROGRESS AT UNIVERSITY OF TENNESSEE, KNOXVILLE

Concerning the work at the University of Tennessee, I think we are having by far the most successful year since the work began here. As you know, the Y. M. C. A. has taken me on their staff. This gives me ample opportunity for contacts and to share in the program buildings. I take my share of the cabinet committees and act in an advisory capacity just as Davis and the other employed secretaries.

We set up a Bible study program last quarter which included twenty groups with an attendance of about 400. My Thursday Bible Class has continued with sustained interest, with an attendance of 50. Our Tuesday night fellowship group which

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comprises about the pick of the campus (75 men) has gone over good this year.

Our University Department in Sunday school has had a fine average all the year. We are reaching between 250 and 300 in these classes and the Epworth League. I have a training class that meets at the Sunday school hour every Sunday with Dean Massey as teacher. About 325 of the students have brought their membership to our Church. I find it is much easier to get them interested in our program after they have become one of our Church family.

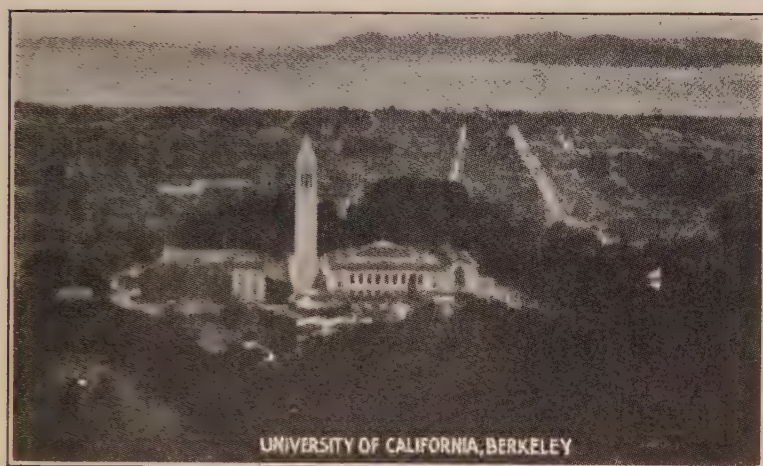
We have been able to create quite a department spirit this year. My work is organized on the departmental basis and does not follow the organization followed by the League or Sunday school. I have a cabinet of twenty that plans the teaching programs Sunday mornings and the expressional programs at the evening hours. We have avoided overlappings of committees and the coöperation has been splendid.

The pastoral part of my work this year has been more satisfactory than last. I presume it is because I am getting better known. Numbers have confided their religious problems and one of the great joys to this type of work is to see these difficulties banish. We will have two of our boys at Emory next year, and two are there this year in the Candler School of Theology.
—*Harvey Brown, Church Street Church, Knoxville, Tenn.*

UNIVERSITY OF CALIFORNIA

Because of the provisions of the State constitution, it is against the law to teach religion or to read the Bible in any State-supported school in California. This is carried to such an extreme that religious addresses, even under the auspices of the University Y. M. C. A. and Y. W. C. A. may not be given on the campus. There have been a few exceptions made, but not more than three or four in the history of the institution.

No poster or Church notice may be posted on the campus until approved by the Recorder's Office and to get that approval it must be so worded that it appears to be a university notice. For instance, we could not post a notice of an Epworth League



meeting at Epworth Church, but we could post a notice of a meeting of Epworth Club of the University of California at Epworth Church.

It is not the popular thing on the campus to go to church. I cannot give even an estimate of the percentage of students who do go, but feel sure that it cannot be much over ten per cent. There are some professors who are Church members, who teach Sunday school classes, who are respectful in their attitude.

Students do not live on the campus in dormitories, but are scattered all over Berkeley, Oakland, and San Francisco. This also handicaps us in doing religious work among them.

In the face of such a situation, we do not feel discouraged by small numbers, but try to make each contact count. Our group is a fine, wholesome bunch of young people, and we are expecting to accomplish some real work through them and in them to the honor and glory of the Lord.—*Miriam Healey.*

UNIVERSITY OF KENTUCKY

Last Sunday at the First Methodist Church here, we had a very extraordinary student day. We have had the students in

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pageants about six or eight times this year, but this time we had the "Color Line" given in the League service by *students* and then at the evening hour students composed the entire Church service as far as activities go. We had nineteen students in a chorus choir, the president of the student class as presiding officer, a student to give the heart of the Detroit message, eight students ushering, and about seventy-five students in the audience.

Every one was delighted with the service. We had at least one hundred and fifty more than usually come to the evening service. It was everything that was expected in the service.—*A. R. Perkins.*

WEST TEXAS TEACHERS' COLLEGE

During the summer we had approximately four hundred Methodist young people in West Texas Teachers' College. During the regular school year we had about three hundred and twenty-five Methodist students.

The Methodist student organizations here are as follows:

The Methodist Student Federation.

Two Epworth Leagues.

Seven organized Sunday school classes.

A Young People's Missionary Society.

A College Board of Stewards.

Student Fellowship Groups.

Student Choir.

Student Orchestra.

The Methodist Student Federation consists of representatives from every Methodist student organization in the Church who meet weekly and work out the general plans for all departments of religious work. Our college council sent five delegates to the State Methodist Student Federation meeting at Fort Worth last October.

In spite of the fact that our students have a six-day schedule in college, and many of them work for part or all of their expenses, our Epworth Leagues and Sunday school classes are

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well attended. Some of the classes have finished their Sunday school rooms in the new church this year.

The system of paying through the college board of stewards, twenty-seven in number, gives our students an opportunity to contribute to the finances of the Church and missions. The chief aim is to train the young people to give systematically.

The fellowship groups give the students an opportunity to attend a midweek service with very little time lost from their studies.

The choir of forty members is directed by the student secretary. They have regular rehearsals and are learning to do work of an organized senior choir. They sing for the Sunday evening services of the Church. During summer school they gave one sacred concert. Before the holiday season they rendered a Christmas cantata. They also sang for the Annual Conference.

The orchestra of ten pieces, under the direction of one of the students, is doing excellent work. They play for the Sunday school and the Sunday evening services.

Other organizations of which our young people are a part are the Y. W. C. A., the Y. M. C. A., Christian Service Comrades, which is a life service band. This group meets weekly and studies the different mission fields and prays for the missionaries.

The Fraternity Council is an organization composed of representatives from every religious organization represented in the college. This organization sponsors union meetings for the young people at different seasons of the year, also receptions for new students.

The extension department of the student organization has taken groups of workers out to two rural communities for religious services and is planning for more of this type of work before the close of the school year.

I see in the Methodist student work in West Texas State Teachers' College one of the greatest opportunities for Christian service. It is a great privilege to be able to train the religious side of the lives of those who are planning to be teachers and

leaders in this great western country. Through this great channel many lives have been touched and led to Christ. Many have richer experiences and many get broader vision of service before they go out to assume the responsible positions in life.—
Mattie Mae Swisher, Student Secretary

MISSISSIPPI STATE COLLEGE FOR WOMEN

BEFORE this semester, nothing had been done in the way of getting the students welded together into a Methodist student organization, and a great deal of the time to date has been spent in getting the young women in line for their duties in the Methodist Student League, our organization "of the students, by the students, and for the students." Much of the preparation which the girls receive for their Church work at home will come through individual conferences and committee meetings, in the demonstration of the principles which they would be taught in classes in administration, etc. For example, for the first time this year the two Sunday schools have organized Young People's Departments. Meetings of the cabinet, committee meetings, and the actual carrying out of the duties connected with their offices, under supervision, give them training for their local Church work. About 502 of the 578 Methodist girls enrolled have been in Sunday school one or more Sundays, and at both churches the class is taught by an excellent teacher. At the First Methodist Church, Mrs. J. B. Randolph, wife of the presiding elder, an accredited teacher with the Sunday School Board and a very capable woman, gives the lesson, and at Central Church, Miss Helen Tamm, one of the teachers of Mississippi State College for Women, a well equipped, consecrated woman, and well liked by the girls, conducts the lesson.

In the terms of the contract, it was stipulated that I should serve the interests of both Churches, and the Executive Committee of the Board of Commissioners (the two local pastors and the presiding elder) decided that it would be wise for me to do all my teaching during the week and not teach at either church on Sunday morning. In the case of the absence of either teacher, however, I have taught the lesson to both groups.

Every day from 1:30 to 2:00 P.M. a prayer meeting is held, and these services are being well attended. On Wednesday a longer period is possible because there are no college classes on that afternoon, and for the last five weeks I have been giving lessons on the life of Christ. About fifty students are in regular attendance, and a number of others audit from time to time. In the other worship periods during the week we have hymn studies, learning to appreciate some of the fine old hymns, as well as some of the new hymns, which are disappearing from some of the so-called standard collections of hymns; studies in the masterpieces of Christian art; studies in the meaning of worship, and training in the conduct of the services of worship. In five out of seven of the services each week the students themselves have charge of the programs.

We are just beginning the study of "Christ of the Indian Road" because of its value in developing the "world is my parish" viewpoint and not for credit.

Principles of religious teaching, pupil study, personal religion, messages of the prophets, life and letters of Paul, what we believe are courses which I hope it will be possible to offer during the year.—*Pauline Wynn.*

WHAT ONE STUDENT PASTOR FINDS

I find that at the university religion is about the last consideration on the part of professors as well as students. An illustration: During the summer school we announced five meetings of a social issues forum. The first *four* announcements crowded the building to capacity and overflow. We had but fourteen persons at the last one. The first four were upon "Why Radical Movements?" "Sex Situations," "Student Suicides," "Psychology and Religion," and the last was on "Truth and Value of Religion."

In such a situation we need something more than Church spires, beautiful edifices, strenuous pastoral labors, insistence upon orthodoxy, elaborate social evenings with free feeds and multiplicity of minor Church institutions. It is my conviction that we must develop a *strategy*, propound an *educational*

theory, and challenge the faculty as well as the students with the age-long *search for spiritual realities*.

UNIVERSITY OF FLORIDA

Believing that the time is ripe for more extended instruction at the University of Florida in the field of religious leadership and religious social work, we respectfully petition, with the approval of the president and Board of Control, the Boards of Education of the Protestant denominations represented by the student body at the university to put on a two years' demonstration in training in such subjects and activities as will form the broad religious background for such vocations as the ministry, religious education, home and foreign missions, Y. M. C. A. secretaryship, and related fields.

We suggest, further, that Secretary Johnson bring this matter to the attention of the president and Board of Control, and with their approval ask Dr. Culbreth to endeavor to secure a professorship for two years in religious social work, the administrative details to be worked out by the Administrative Council of the university.

Suggested courses that might be offered in religious social work:

1. Orientation Course—The Field of Religious Social Work, 2 hours.
2. Development of Social Christianity, 3 hours.
3. Social Teachings of the Old Testament, 3 hours.
4. Social Teachings of the New Testament, 3 hours.
5. Christianity and Modern Social Problems, 3 hours.
6. Religious Case Work, 2 hours.
7. The Church and the Community, 3 hours.
8. Comparative Religions, 3 hours.
- 9 and 10. Religious Pedagogy, 6 hours.
- Total, 28 hours.

This could be supplemented by courses in the Bible now taught in the university by supervised field work, for credit, by courses in the social sciences and social administration, as well as the general cultural courses offered.

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The instructor in charge would be able to put in week-ends directing and assisting students in religious work in neighboring communities and in field work in the State, addressing Churches, Sunday schools, high schools, etc.

Part of the above courses might be given by student pastors connected with the various denominations working on the campus, under the direction of the instructor in charge.

STATISTICAL RECORD OF STUDENT PASTOR'S WORK

Institution.	Students.	Meth- odist.	Ch. Att.	Sunday School.	Epworth League.	Ministers.	Mission- ary.	Depart- ment.	Interview.	Visits.	Teachers.
University of Alabama	2,550	750	200	100	75	5	5	...	130	1,500	Yes
Alabama Polytechnic Institute	1,614	531	75	248	100	2	...	...	22	...	Yes
State Teachers' College of Alabama	1,817	320	150	240	140	...	3	...	...	...	...
University of Arkansas	1,500	627	...	125	150	3	7	...	128	...	...
University of California	10,000	1,200	30	25	45	...	...	...	96	...	...
University of Georgia	2,300	850	400	250	55	3	1	...	4	...	...
University of Kentucky	...	557	300	275	69	3	1	...	225	1,045	Yes
University of Mississippi	1,150	390	200	20	60	5	...	...	400	...	...
Mississippi Agricultural and Mechanical College	1,434	520	50	200	75	...	...	...	100	...	...
Mississippi State College for Women	1,360	595	476	504	150	...	5	...	...	...	...
University of Missouri	...	1,200	300	250	225	...	...	...	...	...	...
Southeast Missouri State Teachers' College	1,000	400	100	150	65	3	...	Yes	...	...	Yes
New Mexico Normal	1,250	303	270	95	60	2	2	...	173	...	...
University of North Carolina	2,750	800	390	235	185	1	1	...	65	600	Yes
University of Oklahoma	7,500	1,205	600	350	200	4	2	Yes	425	...	Yes
Texas Agricultural and Mechanical College	2,700	742	275	250	250	2	...	12	500	400	...
Texas Technic College	1,682	750	500	300	150	2	...	Yes	350	...	...
Virginia Polytechnic Institute	1,300	280	250	70	60	...	...	...	...	...	...
Virginia Military Institute	650	150	200	10	10	1	1	...	8	75	Yes
Washington and Lee	800	200	200	10	10	1	...	...	8	75	Yes
William and Mary College	1,500	400	125	75	125	3	...	...	...	...	...